

# CATHOLIC • ACTION •

Vol. XXVIII, No. 8



August, 1946

## CATHOLIC ACTION AND THE CATHOLIC COLLEGE

REV. CHARLES A. HART

"RELEASE TIME"

YOUTH IN THE WORLD ARENA

INTERCESSOR FOR CATHOLIC ACTION

N.C.S.S.S. AND LEADERSHIP

WHICH COMICS DO YOU READ?

SECULARISM: CHALLENGE TO CHRISTIANS

DIOCESE OF KANSAS CITY

*Our Common Catholic Interests:*

Inter-Racial Justice Meeting

Conference of the Spanish Speaking

A NATIONAL MONTHLY PUBLISHED BY THE  
NATIONAL CATHOLIC WELFARE CONFERENCE

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# FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE



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Index*.

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

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**YOUTH**—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

**EDUCATION**—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

**PRESS**—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

**SOCIAL ACTION**—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

**LEGAL**—Serves as a clearing house of information on federal, state and local legislation.

**LAY ORGANIZATIONS**—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the *Catholic Hour* over the National Broadcasting Company's Network, and the *Hour of Faith* over the American Broadcasting Company's Network—and conducts a *Catholic Radio Bureau*.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

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The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

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It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

**CATHOLIC ACTION** records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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# CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

## NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVIII, No. 8



AUGUST, 1946

### OUR COMMON CATHOLIC INTERESTS

FROM July 2-5 a seminar on inter-racial justice was conducted at the National Catholic School of Social Service, Washington, D. C., under the sponsorship of the Social Action Department of the National Catholic Welfare Conference. The seminar, which was attended by 40 delegates from all parts of the country and from all walks of life—Negroes and Whites in equal numbers—was first projected last November at a preliminary discussion in Washington. It is now

Students of  
Inter-Racial  
Justice Meet

proposed to enlarge the membership of the seminar—with special emphasis on proportional geographical representation—and to conduct an annual meeting of the group. The seminar will serve as an advisory committee to the Social Action Department of the N.C.W.C. Its findings and recommendations will be transmitted through the Episcopal Chairman of the Social Action Department to the Administrative Board of Bishops of the National Catholic Welfare Conference.

At the opening session of the Seminar, on the morning of July 2, Bishop Haas of

Grand Rapids, himself a delegate to the meeting, extended the cordial greetings of His Excellency the Most Rev. Amleto Giovanni Cicognani, D.D., Apostolic Delegate to the United States. His Excellency, the Apostolic Delegate, had hoped to attend the seminar in person but was obliged to change his plans in order to arrive in Rome in time for the canonization of St. Frances Xavier Cabrini. In his absence, he deputed Bishop Haas to inform the delegates of his intense personal interest in the success of the meeting and to assure

them of the Holy Father's earnest desire to see the work of inter-racial justice advanced in the United States.

The Seminar operated through the medium of five committees, which met separately for detailed consideration of specific problems and came together in general assembly only occasionally during the four days for joint deliberations and discussion. At each of these general sessions qualified speakers were invited to address the seminar on their own specialty in the field of inter-racial justice and thus to provide material for group discussion.

#### To Our Readers!

**SOARING production costs have finally compelled us to advance the subscription rate of CATHOLIC ACTION to three dollars a year and thirty cents an issue. As a special token of appreciation to old subscribers, renewal orders will be accepted at present rates until January 1, 1947; all new subscriptions will be at the new rate.**

**CATHOLIC ACTION also wishes to announce that with the October issue certain types of quality commercial advertising will be accepted. For rates, please consult the Business Manager, N.C.W.C.—The Editor.**



The five working committees were as follows:

1. **Committee on Economic Life** . . . It was the purpose of this committee to consider in detail the economic problems of the Negro and to recommend specific solutions for these problems in the light of Catholic social teaching. The committee, which was chaired by the Rev. George G. Higgins, assistant director of the Social Action Department of N.C.W.C., had the benefit of the counsel of Bishop Haas and of other individuals with special competence in the field of economics and Christian social reform.

2. **Committee on Health and Welfare** . . . Headed by Miss Frances Douglas of Xavier University in New Orleans, this committee surveyed in considerable detail the special problems and needs of the Negro in the broad field of health and welfare and made practical recommendations based on the experience of trained Catholic social workers, Negro and White.

3. **Committee on Civic Rights** . . . Msgr. James McNamara of Savannah, Ga., presided over the discussion of this third committee and, guided by their findings, drew up a detailed and forthright set of recommendations designed to extend to the Negroes of America their full rights as citizens of the United States.

4. **Committee on Housing** . . . Because of the tragic housing conditions under which Negroes are forced to live, it was thought advisable to separate this problem from the work of the committee on economic life and devote specialized attention to it. Rev. Robert McGrath of Hartford, Conn., drew up the committee's recommendations for a well-rounded housing program. Public low-cost housing was specifically endorsed.

5. **Committee on Organization** . . . In many ways this committee, which was chaired by the Rev. Raymond A. McGowan, director of the Social Action Department of N.C.W.C., played the most difficult and most important role in the Seminar. Its purpose was to recommend specific ways and means of organizing Negroes themselves, separately and together with other Catholics, for the solution of the many specific problems brought to light by the other four committees.

The detailed reports of all of the committees will be made available for discussion and study at an early date. It is hoped that Catholic organizations will carefully work out plans for putting the committees' recommendations into practice. The virtue of social justice demands that each of us do whatever is necessary to bring justice, in the name of Our Lord, to our brothers, the members of the Negro race.

It ought to be stressed in conclusion that the spirit of the Seminar was positive and constructive. Emphasis was placed, not so much on a dra-

matic cataloguing of the tragic injustices to which the Negro is everywhere subjected in the United States, but rather on the far more challenging and more difficult problem of how to eliminate these injustices as rapidly as possible. The Seminar was a meeting of practical people looking for practical and effective means of applying the principles of Christ and His Church in the field of race relations.

**S**IXTY delegates, both clergy and laymen, from 16 Sees in the Southwest section were in attendance at the conference in Santa Fe, N. M., July 9-11, the first held under the direction of the Bishops' Committee for the Spanish Speaking,

of which the Rev. John J. Sante Fe Conference Birch is executive secretary, for Spanish Speaking with headquarters in San Antonio. The sessions were

given over to consideration and discussion of all phases of the problems which confront the Spanish speaking people in the Southwest section. A number of these problems were enumerated by Archbishop V. Byrne of Santa Fe, host to the conference, in an address at the opening session.

The delegates came from the Archdioceses of Santa Fe, Denver, Los Angeles and San Antonio and the Dioceses of Amarillo, Cheyenne, Corpus Christi, Dallas, El Paso, Galveston, Gallup, Monterey-Fresno, Oklahoma City and Tulsa, Pueblo, San Diego and Tucson.

"The principle of individual dignity," Archbishop Byrne said in his address to the conference, "the dignity of every human being created to God's own image, has such a prominent place in the Charter of American freedom that without it our democracy has no meaning. The immense value of each person, regardless of nationality, race or color, poverty or wealth, or any other accidental circumstance, cannot be fully realized but only approximated by the scenes of Bethlehem and Calvary."

"Consoling progress," he continued, "has been made by the Bishops' Committee in the matter of social and recreational advancement. While it is very necessary and praiseworthy to have halls for meetings and entertainments where adults may gather for instruction and reading and pleasure, yet our youth would seem to need more. Athletic facilities seem essential today for youth, such as basketball courts, swimming pools, ball grounds; unfortunately they are quite costly."

The Archbishop asserted that in New Mexico and in other sections of the Southwest, according to information he had received, the Spanish Speaking are "being fleeced to an alarming degree by loan-sharks." He said that 13 parish credit unions were established and 10 more are being formed, which not only corrected the loan-shark evil, but

(Turn to page 20)



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## THE INTERCESSOR FOR CATHOLIC ACTION

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REV. CHAS. A. HART, PH.D.

**B**E ye perfect as also your heavenly Father is perfect," is an injunction of Our Divine Lord to all of His followers without exception. Perfection for us of the New Dispensation would be in leading a life the counterpart of the human life of Jesus. With such a life God Himself testified on several occasions that He was well pleased. With the Incarnation true human perfection became a very concrete thing. The life of Jesus on earth provides a very precise standard, a yardstick to measure every kind of situation in life, every attitude, every objective, and every means to attain the objective. This is the vast advantage we of the New Law possess over those of the Old. Leading a life pleasing to God is simply leading a Christ-like life, no more, no less. The vast multitude, whom no man can number, who have approximated such a way of life, constitute the holiness of the Church of Christ. They have appeared at every age, in high station and in low, in palaces and in hovels, among the learned and the simple, without regard to special time or place. Knowing the human life of Christ and seeing that salvation meant simply imitating that life they immediately began to do just that, to show in their lives the face of Christ to the world. With every effort in that regard they found themselves by a tremendous inflowing of supernatural strength which constantly raised them above themselves to heights they never thought possible to them.

As Catholic Actionists we must realize always that we must sanctify ourselves first if we are to sanctify the world. We must draw constantly from our own inner resources of holiness. "A good tree bringeth not forth evil fruit. Neither does an evil tree bring forth good fruit." Hence personal holiness is paramount for the Actionist. Nothing can substitute for it. His labor for others moves with equal steps with his labor at his own sanctification, his difficult effort to duplicate in his life the life of Christ. Now if there is anything of which he is convinced, it is the enormous difficulty of living, in this pagan world of today, any-

thing that bears even a reasonable facsimile of the Christ-like life. He is constantly suffering humiliating defeats. He gives way to his uncontrolled temper. He is unkind, unjust, a scandal-monger, all of a sudden, just when he thought he had those vices quite under control.

Here it is that we must go back to that historic earthly life of Christ for guidance. Outside of that life there were two other lives which cannot for a moment be neglected. They are of course the immaculate life of the Mother of Jesus, and the perfectly just life of His foster father. With His own life these two lives may be thought of as three concentric circles nearest to the divine nature. Each represents perfection in its respective descending sphere: the human life hypostatically united to the divine, the immaculately conceived human life outside the hypostatic union, and the just human life within the sinful human race. Our Lord indicated the precise roles of these other two lives so near His own. Their most important function is concerned with aiding us to adhere perseveringly to His own life. In this beautiful month of the feast of the Assumption of the Blessed Virgin into heaven we must understand that Mary's chief role arises just when we find this business of imitating the life of her Son seemingly an impossibility; when the world is too much with us and we seem about to give up the battle. In addition to providing Our Lord with His human body so that He could live a human life for us to imitate and thus save our souls, Mary is clearly shown by Jesus as the powerful intercessor who by her privileged position secures just those gifts of grace which turn our complete routs into victories. It is essential that Catholic Actionists realize this important role of the Mother of God; that we use her aid, as her Son intended if we are to sanctify ourselves in order that we may sanctify the world. Our intercession must be a never-ending rosary of "Hail Mary, pray for us who have recourse to thee."

Queen of Heaven, in thy glorious Assumption, turn our defeats in the pursuit of the Christ-like life of thy Son into victory.



# CATHOLIC ACTION

REV. CHAS. A. HART, PH.D.

## AND THE CATHOLIC COLLEGE

Our readers are by now well acquainted with Father Hart of the School of Philosophy of the Catholic University of America through his series of spiritual articles running in this magazine. We are glad to be able to present to our readers this special article by him. The second and concluding section, which will deal with the international and national organization of youth, will appear next month.—The Editor.

IT may be taken for granted that the day of mere catechism in religion in our Catholic colleges is now definitely passed. In its place there is something approaching a real theology for the laity as becomes adult minds that have put away the things of a child, mindful of St. Paul's admonition. Beyond a mere catechetical definition of the nature of the sacraments the educated layman now follows St. Thomas in his analysis of certain obligations which follow from membership in the Mystical Body of Christ, His Church and the reception of the sacraments. The indelible mark of Baptism by which he is reborn into the supernatural life, according to St. Thomas, involves three *signa* or obligations. The sign of *distinction* by which the baptized obligates himself to be forever distinct from the pagan world from which he has emerged; the sign of *obligation* by which every member of the Mystical Body, each in his proper place participates according to that place, in the priesthood of Jesus Christ for the offering of Christ Himself, priest and victim, as the only acceptable sacrifice to God; the sign of *configuration* by which the baptized promises to be like unto Christ, another Christ. Be it noted this is an obligation not only of Holy Orders but of Baptism and applies to laymen as well as clergy. All this pertains to the individual in his own sanctification.

But St. Thomas goes on to describe the social sacrament of Confirmation which involves the obligation of a member of Christ's Mystical Body to other members and those not yet members. It may well be called the Sacrament of Lay Orders because it fixes the laity in the fullness of their position in the Church of Christ. The great saint very specifically states the obligation in these words: "The confirmed accepts the power, as it were *ex officio*, to express in words his faith in Jesus Christ"; that is he becomes a teacher of others within and outside the Mystical Body. Thus does he fulfill his social duty. In this sacrament St. Thomas finds the sacramental basis for Catholic Action which has been officially defined as the participation of the laity in the apostolate of the hierarchy. The hierarchy

are the means, Christ's instrument, whereby His work of teaching, governing, sanctifying, and saving men is effected. In their role as confirmed Catholics the laity enter into their obligation to participate in that which Holy Orders establishes. Truly Catholic Action of the laity may be called the laity's highest privilege in Christ's Church. But it is obviously also properly a very serious obligation and a solemn duty. Disciples of Christ do not choose Him. "No one can come to the Father save through Me," says Christ, and He reminds us also: "You have not chosen Me, I have chosen you." He has chosen us in His utterly mysterious mercy out of millions not so chosen. Giving us many talents in faith, He also reminds us of the terrible fate of the unprofitable servant who buries his talent and produces no fruit therefrom.

This better understanding of the layman of his proper place in His Church as not that of mere spectator but everywhere active participant of all the Church's prayer and labor is grasped by increasingly larger numbers of informed laymen. Four hundred years ago, with the breakup of Catholic unity, the Church entered into a state of siege, a civil war within its environs. Such a state of war is never normal and the fullness of Catholic life and teaching was often not possible in the overwhelming assault of error. Today that theological assault as such has spent itself and the war against the Church has been transferred to another front. Catholic life within itself is returning to the normal state that existed and flowered in the fifteen hundred years prior to the so-called Reformation. Nowhere is this better seen than in the return of the informed Catholic layman to his full and proper functioning in the Church under what we correctly call Catholic Action. Its advance is a sign of new life in the Church, a second spring which deserves every possible encouragement.

So much for the dogmatic basis of Catholic Action as a universal obligation of all baptized and confirmed Catholics. Catholic Action has a definite relation to the Catholic college and in particular to the Catholic college graduate. In



the face of the vast world crisis which the Church faces today even more perhaps than in the midst of the Second World War, it needs no elaborate argument to maintain that the particularly favored American Catholic college student and the finished product thereof should provide the spark of leadership in such Catholic Action. United States of America in this year of Our Lord has nearly two hundred Catholic colleges and universities for lay men and women with an enrollment approaching 200,000 from which thousands every year emerge with baccalaureate, magisterial, and doctoral degrees, God help us! In the two thousand years of the history of the Church there has never been anywhere such a diffusion of the presumed advantages of higher education than that for American Catholic youth. This is especially true with regard to higher education of Catholic women. A little over fifty years ago the first Catholic college for women conferred its first degrees. Today, within that half-century ninety-one such colleges have been established for the enlightenment of our Catholic womanhood. With a hundred years start the Catholic colleges for men are about the same in number. This is typical of the whole field of higher education in America. Our per capita college and university population was nearly ten times that of France and more than five times that of Great Britain before the war, but of course that did not mean we were ten or five times as bright, respectively, as these less economically favored nations. The American Church at least may properly pause to ask whether it is receiving a spiritual return commensurate with its tremendous outlay in men and money from this higher educational system it has erected with such vast effort and sacrifice.

It may first be said that the Catholic college and university should not be expected to engage actively in the work of Catholic Action. Within those ivory towers there should be meditation only, a concentration on intellectual attainment which may be the measure of a future action. The noise of practical action is not to disturb the deep silence of pure contemplation. Such a view is inconsistent with the aims of Catholic college training. Confirmed Catholics are at no time or period of life completely exempt from their obligation to act in behalf of the Mystical Body of which they are a part. It might be admitted that a greater stress of theory over practice or action might be advisable in periods of formal educational training. But action is still a mode of learning. There must be a certain blending of theory and practice at every stage of our lives as Christians. The real mastery of theoretical principles of that life comes only with some de-

gree of application. Life is ultimately best described as immanent activity. In any case even a Catholic college devoted entirely to the study of the theory of Catholic life might be expected to include within its curriculum a study of the historical forms of Catholic Action. It is a well-known fact that such a college in excluding Action rarely includes any serious study of its forms. If there is no place for any program of Catholic Action there is little or no interest even in the knowledge of the forms it may take. Only where Action has some definite place is there room for consideration of its forms.

A very concrete example makes this clear. About thirty years ago a young seminarian of the Society of the Divine Word conceived the idea of setting up missionary societies in our primary and secondary schools and colleges. His plans matured into our powerful Catholic Students Mission Crusade which engages not merely in the study of the Church's foreign and domestic missions but actively engages in the support of the missions. As a result of this student activity we are securing in adult Catholic graduates of these student societies a far greater understanding and support for the Church's far-flung labor of evangelization. Theory and practice best go hand in hand. Not only must our college curriculum find a place for the study of what the Church in America is actually doing in various forms to enable the Catholic laity to fulfill the solemn obligations of Catholic faith, but some degree of active participation must also be included. Four years of Catholic inaction in a Catholic college is part of the reason why Catholic pastors so frequently declare they can get little support even for ordinary parochial activities from Catholic college graduates. As we have observed Catholic Action by its very nature is social, rooted in a social sacrament, emphasizing obligation to the other members of the Mystical Body and to the still larger soul of the Church. By its nature it gets us out of ourselves. Four extremely formative years of concentrating on knowledge for itself and as an adornment of self evidently creates that extremely self-centered and self-sufficient A. B. who considers it beneath him to mingle with the rank and file of parochial Catholic Action groups, much less provide them with active leadership.

Very evidently we have need for a decided change in our view of the place of Catholic Action in the Catholic college. In the vast majority of the two hundred Catholic institutions of so-called higher learning the change would consist in instituting a few forms of Catholic Action where it does not now exist at all.

*(To be continued next month)*



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## YOUTH SPENDS A WEEK IN THE WORLD ARENA

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By  
Catherine Schaefer

A WEEK'S intensive parley on the parlous state of the world, and the role of the United Nations therein, by 60 college students might easily be just a bit more sound and fury. However, it takes on significance for future justice and peace when the discussants are convinced and dynamic heirs to neglected truths which will bring peace; when they are determined to help apply them; and when they have thoroughly informed personalities to give them the facts and direct their thinking. That is a broad picture of the Second International Pattern Institute held June 23-30 at the National Catholic School of Social Service in Washington.

Resolutions to be circulated among the colleges urging international control of atomic energy, elimination of the Security Council veto, and a detailed program of college study and action emerged as a product of the students' thinking.

The Institute which was sponsored by the International Relations Commission of the National Federation of Catholic College Students and the Newman Club Federation was held with the cooperation of the Social Action Department of the National Catholic Welfare Conference and the Catholic Association for International Peace.

First principles, ultimate aims and bitter realities were posed by the first speakers. The external, visible structure of peace must be built on man's spiritual unity, and the realization of this spiritual unity is the work of the Church, the Rev. John Courtney Murray, S.J., professor of theology at Woodstock Seminary, declared, and in this task the Catholic student must actively participate. The world in which we live can be understood only in the Russian context, Mrs. Clare Booth Luce, Congresswoman from Connecticut, told the students.

A visit to N.C.W.C. headquarters to learn of Catholic Action in international fields and to the State Department to hear of its organization and function gave reality to the discussions.

Atomic energy as a threat to peace, as an important factor in U. S.-Russian relations, and as being studied by the U.N. was discussed with the students by Rev. E. A. Conway, S.J., of N.C.W.C. Social Action Department.

What the U.N. is, how it is striving to meet

the problems of world peace and justice, and some assessment of its accomplishments, occupied a large part of the week. The U.N. and its Security Council's current efforts were generally described by Miss Catherine Schaefer; Charles P. O'Donnell of the U. S. State Department stressed the vital importance of positive peace-making of the Social and Economic Council, and Dr. Ralph Bunche, currently working with the U.N. Trusteeship Council, explained how that Council will seek to help non-governing territories help themselves.

The philosophic and religious basis of ideas in the Social and Economic Council and the Trusteeship Council were expressed by Rev. Wilfrid Parsons, S.J., and the Rt. Rev. John M. Cooper, both of the Catholic University.

The plight of the stricken peoples of the world, and the work of the U.N.R.R.A. and other private and public international relief and refugee organizations were described by George W. Miles, of War Relief Services—N.C.W.C. The Rev. William E. McManus, of the N.C.W.C. Department of Education, declared that since wars are made in the minds of men, the support of U.N.E.S.C.O. should be a matter of conscience. Charles Fahy, legal adviser of the U. S. State Department, described the aims of the U. S. occupation of Germany.

The place of the Inter-American system in the U.N. framework and the promotion of peace and understanding in the Western Hemisphere were detailed by His Excellency, Hector David Castro, Ambassador of El Salvador, and specific means of promoting Inter-American Catholic relations, understanding and action, particularly among students, were advanced by Rev. R. A. McGowan, director, N.C.W.C. Social Action Department; Rev. James A. Magner, Catholic University and Jaime Fonseca Mora, editor of *Noticias Catolicas*.

Student preparation for leadership in social and political fields in the community, as a requisite for achievement of world social justice and peace was set forth by Mrs. Rhea Eckel, executive secretary of the New York State Citizens Council.

The Institute closed with student recommendations for means of implementing the week's garnered ideas and of improving Institute techniques for the future.



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## LEGAL DEVELOPMENTS AFFECTING THE CHURCH

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*"Release Time"  
Coming Into Its Own*

ONCE more "release time" furnishes a headline from the state of Illinois. This column, in the April 1946 issue, discussed the case involving the legality of a program whereby the public school children of Champaign, Ill., were given the privilege of religious instruction in the faith selected by themselves or their parents. That case terminated successfully in the Circuit Court and was appealed to a higher tribunal where it is presently pending. Now there comes the news that the Supreme Court of Illinois in the case of *People ex rel Ira Latimer vs. the Board of Education of the City of Chicago* has sustained the validity of a release time program as operated in that city. This will probably be a precedent in the eventual disposal of the Champaign case, although, as lawyers say, there are seldom two cases exactly alike on their facts, and it is possible that some significant difference might be developed between the two situations. Nevertheless, the principle of release time seems to have been solidly established in Illinois by the Latimer decision.

We feel that we can go further and say that release time is solidly established over the entire country from a legal viewpoint. There are statutes authorizing it in fifteen states, and it operates in a great number of states without benefit of statute. There has been little litigation in connection with release time, in comparison with such topics as inclusion of parochial pupils on free text book and transportation programs. Prior to the Latimer case release time had been considered by the highest court of only one state, New York, the Court of Appeals having sustained the release time schedule as operated in White Plains. Of course, judicial reverses are always possible, but it is felt that such reverses, if any, will be of an isolated nature, due either to local prejudice, or the technicalities of an unusually severe state constitutional provision on Church and state relationships.

Practically all release time statutes are in the nature of provisions to the effect that children will not be penalized under the compulsory education laws for absenting themselves from regular class to attend religious instruction. Thus the theory of the statute is that the pupil is excused

from class to attend religious instruction just as he might be excused to attend a funeral or wedding in the same church. It has always been considered that school teachers could excuse students from attendance for reasonable cause and the appellate courts of both New York and Illinois approved release time largely on this prerogative of excuse. The plan, as operated, is thus so simple as to afford few openings for legal attack. In the cases thus far its opponents have resorted to such technical objections as to contend that public money is expended because the teacher checks excuse cards on school time, or that non-participating pupils are subjected to a "religious stigma." Thus far the courts have shown scant sympathy for these exceedingly fine-spun arguments. Quoting a prior opinion, the Illinois tribunal said in the Latimer decision: "The man of no religion has a right to act in accordance with his lack of religion but no right to insist that others shall have no religion".

It is gratifying that on the release time issue we have allies in other denominations, for all faiths that desire may participate. This all-inclusive feature probably goes far toward saving it from falling under the ban of "sectarianism." And the fact that representatives of all faiths sit together in negotiations concerning a release time plan tends toward breaking down the feeling that Catholics, as such, are antagonistic to the community. For non-Catholics will hesitate to accuse them of ambition when they further a program which benefits other churches equally with, sometimes more than, their own. And gradually the thought may take root that the Catholic of good will attends release time meetings, not from ulterior motives, but rather that love of God may increase in the community.

Despite the position of inferiority assigned to it by reason of being tolerated as a mere excuse from regular class, release time does vindicate the principle that religion is of public concern. Perhaps, even, it may be an indication of a rising sentiment that God should be restored to the lives of all public school children, with provision made for safeguarding the rights of all faiths concerned.—*Vincent C. Allred.*



# Secularism: Challenge to Christians

Theme of the 1946-47 Series  
of  
N.C.W.C. Forum Articles

**S**ECULARISM, Pope Pius XI said, is the plague of our times. Rev. John LaFarge, S.J., describes it briefly as "the deliberate exclusion of religion from interference in human relationships." Christian principles, the secularist feels, are fine to hear about in Church, but do not have any relation to his activities in the business field, nor should they apply in political or family life, in the practice of law or medicine, and so on.

And of course, he alleges, Churchmen have no business talking about application of the moral law in such matters as employer-employee relations, responsibility in ownership of property, concentration of power and wealth, nor in the field of international relations, on such subjects as power politics, rights of small nations, reduction of armaments, etc.

The Church should stay strictly in the field of religion, the secularist says, and the tragedy is that we find many Christians who have come to a large degree under secularist influence. For example, on occasion we hear persons who are otherwise high-type Catholics say that the Holy Father has no right to talk about moral principles in industrial life as was done particularly in the social encyclicals, "The Condition of Workers," "Reconstructing the Social Order" and "Atheistic Communism."

## Should Permeate All

In opposition to this line of thinking, the correct attitude on religion and life was stated by Don Luigi Sturzo in a paper prepared for the Liturgical Conference in Chicago in October, 1943. Father Sturzo said: "Morality which is called natural, and which is the basis of Christian morality, has to permeate human society in its every cellular formation, from the basis which is the family, up to the full pacifying fulfillment—*the Family of Nations*." And as stated by Msgr. John A. Ryan in *The Norm of Morality*, the basis of Christian morality which should permeate the whole of society "is found principally in the Ten Commandments, in the Two Great Commandments of Love of God and Neighbor and in the precepts and directions set down in the Gospels and Epistles." He added that "the moral teaching of the Catholic Church is not based entirely upon

Holy Scripture. It also rests upon Christian Tradition and upon the moral law of nature."

"Secularism: Challenge to Christians" is the subject of the 1946-47 N.C.W.C. Forum Series now being prepared for use in CATHOLIC ACTION. This series has been an inter-departmental project of the N.C.W.C. staff each year. It is designed primarily as a service to schools and the more than 7,000 lay organizations affiliated with the National Councils of Catholic Men and Women who are among the subscribers to CATHOLIC ACTION magazine. This year's series will deal with the challenge of secularism in the varied fields of activity in which the N.C.W.C. is engaged—education, family life, youth work, the press and radio, international relations, lay organization activity and industrial relations.

## Action Suggested

The articles are intended not only to inform regarding the inroads of secularization in these particular fields and how they may be recognized, but also to suggest ways in which lay societies, through united effort, can take action helpful in spreading and applying Catholic teaching for the benefit of the community and of the country itself. They can be used by lay groups as program aids, raw material for discussion clubs, forums, round-tables, talks, radio addresses or in other ways adaptable to particular groups.

The first in the series of articles will appear in the September issue for use in October. This is at the request of parish and school organizations that wish to plan in advance their use of the material. The last article will appear in April, designed for use in May.

It is hoped that the material offered this year will recommend itself to the many thousands of readers of CATHOLIC ACTION who are officers of lay organizations. The challenge of the atom bomb to "Establish a just social order or else . . ." is a new call to work for establishment of norms of Christian morality to replace expediency and self interest. This year's N.C.W.C. series aims to offer a means for lay organization affiliates to make the best possible answer to that challenge.—*Henry P. Lefebure.*



# Month by Month with the N. C. W. C.

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## Bishop McIntyre Named Coadjutor To Cardinal Spellman with Rank of Archbishop

Bishop McIntyre, Auxiliary Bishop of New York and Vicar General of the Archdiocese of New York, has been promoted by His Holiness Pope Pius XII to be Titular Archbishop of Paltus and Coadjutor to His Eminence Francis Cardinal Spellman, Archbishop of New York.

Archbishop-elect McIntyre, was born in New York on June 25, 1886. He gave up a successful business career to study for the priesthood, and was ordained by Cardinal Hayes on May 21, 1921. He was named Assistant Chancellor of the Archdiocese shortly after his ordination; Chancellor in 1934; and Auxiliary Bishop in 1940; also a member of the diocesan board of consultors in 1939.

Congratulations and good wishes are extended to His Excellency.

## Youth and Education Prominent In N.C.W.C. Month's Activities

So varied has been N.C.W.C. interest during the past month that only a brief acknowledgement of some items can be made:

The NEWMAN CLUB NATIONAL CONFERENCE in Chicago, July 12-14, attended by 200 delegates, brought out that "the opportunity of years has come . . . because the fact is beginning to dawn upon the world that there must be something wrong. Men are looking for the right answer. . . . Faith holds the solution. It is the only adequate answer." Each Catholic has the personal responsibility of

perfecting the knowledge of his faith and of teaching it to his neighbor. Mrs. Louise M. McNerny, secretary of the Newman Club Federation, attended the meeting from N.C.W.C. headquarters.

The YOUTH DEPARTMENT, N.C.W.C., was represented by two delegates at the gathering of youth organizations of the country with President Truman at the White House to discuss plans on how American youth can cooperate in easing world famine. Seventeen organizations represented 32,000,000 youth of the country.

The youth groups, to be known as the Youth Auxiliary of the President's Famine Emergency Committee and headed by Chester C. Davis, have promised all-out backing of the President's famine relief program. They also resolved to combat public inertia through nation-wide publicity, to organize youth food councils in every community and to establish an "Inauguration Week for Famine Relief," launching a program for saving food in homes and in public eating places.

The DIRECTOR OF THE N.C.W.C. DEPARTMENT OF EDUCATION, Msgr. Frederick G. Hochwalt, is one of thirty educational leaders named by President Truman to the Presidential Commission on Higher Education. Another Catholic member is Dr. Martin R. P. McGuire, dean of the Graduate School of the Catholic University of America.

The commission has been appointed to "reexamine our system of higher education in terms of its objectives, methods and facilities; and in the light of the social role it has to play."

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## CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

*"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."*

—From the 1919 Pastoral Letter of the  
Archbishops and Bishops of the U. S.

### N. C. W. C. ADMINISTRATIVE BOARD

HIS EMINENCE SAMUEL CARDINAL STRITCH, Archbishop of Chicago, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, vice chairman of the Administrative Board and episcopal chairman of the Press Department; HIS EMINENCE FRANCIS CARDINAL SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN MARK GANNON, Bishop of Erie, treasurer of the Administrative Board; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JAMES H. RYAN, Archbishop of Omaha, episcopal chairman of the Department of Education; MOST REV. RICHARD J. CUSHING, Archbishop

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*Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.*



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## NATIONAL COUNCIL CATHOLIC WOMEN

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Diocese of Kansas City—Children  
in Need—I.U.C.W.L.—With Our  
Nationals—Welcome to The G. I.  
Brides—Diocesan Conventions

### DIOCESE OF KANSAS CITY—SCENE OF 23RD N.C.C.W. NATIONAL CONVENTION

MARCELLA MUEHLSCHUSTER

**H**ISTORICALLY and logically, the junction of two large streams has always meant the establishment of an important settlement. The town started at the confluence of the Missouri and Kaw Rivers was no exception to this rule. This new community, Kansas City, quickly became a vital center of growth and activity.

To the east of her, St. Louis was the great metropolis; slightly to the north, St. Joseph, in population and vested wealth, was the second city of Missouri. Between them, they divided the State into two dioceses. But the new community was a power to be reckoned with, and, in 1880, the Diocese of Kansas City came into being in response to the repeated importunities of the pioneer priest, Rev. Bernard Donnelly, pastor of the first parish church in Kansas City from 1845 to 1880. The present Cathedral of the Immaculate Conception is the successor of this little parish church. Its erection was the first undertaking of the Most Rev. John J. Hogan, D.D., first Bishop of Kansas City.

The history of Catholicity in Kansas City goes back more than a century to the first visits of the early Jesuit missionaries to the Indians and trappers who passed through on their way to reservations across the Kaw River. Although several missionaries visited Kansas City and celebrated Mass there, the coming of the French Jesuit, Father Benedict Roux, in 1834, gave to the new community its first resident pastor.

With the coming of the first Bishop, the Diocese of Kansas City entered a period of steady and sound development. Schools were opened, and a strong Catholic charity program inaugurated.

When, in 1896, Bishop Hogan asked for a Coadjutor, one of his own priests, Rev. John Glennon, was appointed. He was shortly raised to the historic See of St. Louis, where he served as Coadjutor and Archbishop, and, this year, at the Consistory in Rome, became the first Cardinal of this great Archdiocese, to which, as all the world knows, he was only to return in death.

On March 14, 1910, another Coadjutor Bishop was appointed to assist Bishop Hogan, the Most Rev. Thomas Francis Lillis, D.D., then Bishop of

Leavenworth. When Bishop Hogan was called to his eternal reward after a long, fruitful and apostolic life, Bishop Lillis succeeded him. The inheritance bequeathed to Bishop Lillis was a splendid one. However, tasks of physical organization, business methods, building of parish schools, and increasing parishes confronted him. For these he was eminently endowed. Physically stalwart, handsome and commanding in appearance, from a family of substantial wealth, he brought to the Diocese of Kansas City the power of his great faith, sound business acumen and administrative ability.

The city was growing by leaps and bounds and the Catholic population was growing in proportion. New parishes, schools and academies were the urgent need of the time, not only in Kansas City but throughout the Diocese. Bishop Lillis established a Catholic Charities Bureau to supervise the Catholic institutions of the Diocese. At his direction, the first Particular Council of the St. Vincent de Paul Society was established in Kansas City. His encouragement and constant interest stimulated the growth of the Holy Name Society, the Knights of Columbus, the Daughters of Isabella, the Sodality of Our Lady, and other groups.

For twenty-five years Bishop Lillis guided the Diocese committed to his care. His vigorous health gave him a long life, fifty years of which were spent in the priesthood. When, in 1935, the golden jubilee of his ordination was celebrated, his outstanding position in the Catholic Church in America was attested by the presence of His Excellency, the Apostolic Delegate to the United States, and many members of the American Hierarchy. Bishop Lillis died in 1938, and on April 15, 1939, the Most Rev. Edwin Vincent O'Hara, D.D., was transferred from the Diocese of Great Falls to fill the vacant See of Kansas City.

Even before coming to the Diocese of Kansas City, Bishop O'Hara had had a long and distinguished career in many fields. By instinct and experience he is a pathfinder. The many achievements of his increasing and fertile ministry have already been written into the history of the Catholic Church in America. Not the least of these



are the founding of the Catholic Rural Life Conference; the fostering of the work of the Confraternity of Christian Doctrine, which has been brought to its present high position largely through the vision and effort of Bishop O'Hara; and the revision of the New Testament into contemporary language, carried on under his egis and direction.

The Diocese was ripe for his type of leadership and gift for organization. His seven short years in Kansas City have vitally touched every facet of Catholic life in the Diocese. His great concern has been to develop lay leadership. The National Council of Catholic Women was organized in the Diocese of Kansas City, November 13, 1923. Today, both the National Councils of Catholic Women and of Men are actively represented in every parish in the Diocese. An attractive diocesan Youth program is offered; ten mission chapels have been built in the rural districts; a central Catholic library established; a hospital of one hundred beds purchased as a diocesan home for the aged. Bishop O'Hara's keen foresight has been of inestimable value to the Diocese. At the beginning of the war he was quick to choose strategic locations for the N.C.C.S.-U.S.O. centers. He now plans to perpetuate these centers, and the financing of this plan has already been attained. The six large hospitals of the Diocese were expanded during the war, in certain instances by grants from the U. S. Government. Community centers among the foreign population have increased and expanded. The scope of the Catholic Charities Bureau has been broadened and its efficiency increased.

The education of youth has engaged Bishop O'Hara's attention. One of his first projects was the erection of conveniently located and moderately priced high schools for boys and girls, both in the city and outside. These institutions have been so successful that in Kansas City itself nearly 100 per cent of the Catholic children are attending Catholic high schools. Within the Diocese

approximately 15,000 children are in Catholic schools. At the present time, the Diocese has six private academies for girls; six co-educational high schools; two boys' high schools; St. Teresa's College for Women, which was extended, at the suggestion of Bishop O'Hara, from a junior to a senior college with a fully accredited four-year course; and Rockhurst, a fully accredited college for young men conducted by the Jesuit Fathers. His vigorous plan for the increase of vocations to the priesthood has had notable results in the enrollment at St. John's Junior Seminary in Kansas City and in various major seminaries. Young priests of the Diocese are engaged in street preaching, especially in the rural districts.

Comprehensive as are the activities of Bishop O'Hara in his own Diocese, his interests are not limited to the See of Kansas City. He has generously invited national Catholic organizations to convene in Kansas City, bringing national viewpoints to the Diocese and stimulating participation in national affairs. It is natural, then, that the Twenty-third National Convention of the National Council of Catholic Women, which has as its theme "Woman's Duties in Social and Political Life," will meet in Kansas City, September 21 to 25.

Going beyond the confines of even his own country, Bishop O'Hara has taken a keen interest in Inter-American affairs. Convinced that relations between the United States and the republics to the south will be strengthened through the common bond of Catholic principles, he has not only traveled in Latin America himself, but has brought Latin American priests to the United States for post graduate work in social service and catechetics.

The work of Bishop O'Hara has added new luster to the name of the Catholic Church and increased the admiration held for that Church by the non-Catholics of Missouri. Quietly, kindly, energetically, he continues to work for Christ and the spread of the Catholic faith.

## PROMISES FOR CHILDREN IN NEED

VACATION time in the United States means a happy time for most children. Even underprivileged ones know the joy of a summer camp. Not so the tragic little victims of war who, in many countries, ask just for food, clothes, and medicines, not for a child's right to happy times.

Generously Catholic women have responded. Their contributions and work have enabled War Relief Services-N.C.W.C. to aid the suffering children and Nuns in many lands. May they now rest on these achievements? No, not while little children are cold and hungry. Winter will come

quickly, bringing its burden of suffering to the poorly-clad. Realizing this, although Council activities were curtailed during the summer, the children were not forgotten. From many come such expressions as these to show the heart-warming interest of women's groups:

*Oklahoma City-Tulsa*—Mrs. B. E. Parks, secretary, The Heart and Hand Sewing Club of St. Benedict's Church, Shawnee, Okla.: "We are shipping a barrel of clothing to the War Relief Warehouse. . . . We are working on another shipment which will be sent later."



*Grand Rapids*—Mrs. William A. McCormick, Aquinas Chapter, Dominican Tertiaries, Grand Rapids, Mich.: "Will you please send a supply of the gummed labels, as we expect to continue to send boxes."

*Helena*—Mrs. A. J. Lubke, president, St. Peter's P.-T.A., Anaconda, Mont.: "St. Peter's P.-T.A. is proud and happy to inform you that today we are sending a lovely box of baby clothes to the Warehouse of War Relief Services-N.C.W.C. Our group purchased a bolt of white flannel containing fifty-one yards and made it into kimonas. We also had a fine assortment of baby things given us, and we are enclosing them. . . . Next fall we shall try to send another box."

*Lansing*—Mrs. Mathias Mayer, president, The Bronson Study Club, Benton Harbor, Mich.: "We bought 25 yards of outing, cut out 28 baby

nighties and gave them out to be made and returned by September 1. Also 10 yards for warm slips. So we are continuing to do what we can to help, even though not meeting this summer."

*Charleston*—Miss May McGrath, chairman, War Relief, Catholic Women's Club of Anderson, S. C.: "Please send some self-addressed gummed labels for future shipments."

*Los Angeles*—Miss Minnie R. Stewart, chairman, St. Athanasius Parish Council, Long Beach, Calif.: "Am enclosing list of clothes we have just sent out. Some of them were clothes our ladies made, others were old clothes donated. We hope to continue sewing, although it is slow during the summer but will get back in full swing by fall. Please send some more stickers for the boxes; they help a lot."

Will your organization do less than these?

### CHRISTIAN HOME LIFE: THEME OF D.C.C.W. CONVENTIONS

**S**PEAKING on "Woman's Duties in Social and Political Life," the Holy Father said: "May you be (Catholic women and girls)—under the standard of Christ the King, under the patronage of His wonderful Mother—restorers of home, family and society." In recent conventions, diocesan councils of Catholic women have used these words as the foundation of their programs, taking counsel together to so plan their activities for the coming year that they may assist in restoring the dignity of the home.

*LaCrosse*: In his address at the 12th annual conference of the LaCrosse D.C.C.W., held May 15, The Most Rev. Alexander J. McGavick, Bishop of LaCrosse, following the theme of the meeting, "The Christian Home and Family," pointed out that "the Church has the spiritual means suited to preserve and foster good home life." The Most Rev. John P. Treacy, Coadjutor Bishop of LaCrosse, in his sermon at the Pontifical High Mass opening the convention, also called for a return to the fundamentals of family life. Mrs. Donald A. Gallagher, of Marquette University, spoke on religion in the home under the title "The Home Altar." The survival of our civilization and culture will depend, she said, upon the security and sanctity of the home. Mrs. M. A. McGarty, national director, spoke on the issues which face the Catholic women of America on the national level. Mrs. J. R. McDonald, of Black River Falls, succeeds Mrs. Edward Poehling as president.

*Nashville*: The Mass opening the 10th annual convention of the Nashville D.C.C.W., held May 14-15, was celebrated by The Most Rev. William L. Adrian, Bishop of Nashville. Prior to the convention three radio broadcasts on the Council and its work were presented by Mrs. Ralph Cameron,

Mrs. R. G. Warner, Jr., Mrs. Charles Gullickson and Mrs. John A. Miller, and a music program given by Mrs. R. P. Manning and a group of choir boys from Notre Dame School. During the sessions, presided over by Mrs. R. G. Warner, Jr., president, Bishop Adrian told of his visit to Rome. Right Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C., speaking at the banquet, said that Church people should practice their Christianity with their citizenship. "We must take a definite stand for the right against the wrong," he said, "whether the issue arises in Europe or America, whether in the field of politics or education."

*Burlington*: With the theme, "The Reign of Christ in the Christian Home," the Burlington D.C.C.W. met May 21 for its first annual convention, Miss Catherine Riley, president, presiding. Resolutions were adopted calling for the strengthening of home and family through a diocesanwide program of parent education, for participation in the work of the Confraternity of Christian Doctrine, and for improved housing and living conditions for all families. Among the speakers were the Most Rev. Edward F. Ryan, Bishop of Burlington; Rev. Paul F. Tanner, assistant general secretary, N.C.W.C.; Miss Mary B. Sullivan, of the University of Vermont; and Miss Ruth Craven, executive secretary, N.C.C.W. Miss Mary P. O'Flaherty, board member, N.C.-C.W., brought the greetings of the National Council. The officers of the past year were reelected.

*Paterson*: The 2nd annual convention of the Paterson D.C.C.W., held May 25, also featured the family, taking as theme "Youth and the Family." In a message from The Most Rev. Thomas H. McLaughlin, Bishop of Paterson, read by the



Spiritual Moderator, Very Rev. Msgr. John J. Shanley, His Excellency urged the active participation of Catholic women, according to their talents and opportunities, in matters affecting the welfare of the community. Speaking on "The Role of the Parent," Mrs. Robert A. Angelo, national chairman, Committee on Family and Parent Education, said: "God looks to parents to people His heavenly home, and the nations look to them to people the land with good citizens." Another speaker at the sessions, which were presided over by Mrs. Robert D. Donaldson, president, was Miss Helen J. Cheevers, case worker, Associated Catholic Charities of the Diocese of Paterson.

*Denver:* Two meetings helpful to the family were held in the Denver Archdiocese, one, the 20th annual convention of the Denver A.C.C.W., May 23, and the other, the 9th annual educational conference of the Catholic Parent-Teacher League of the Archdiocese of Denver, March 21. The Most Rev. Urban J. Vehr, Archbishop of Denver, addressed both gatherings. At the Denver Council convention, Mrs. L. A. Higgins, who presided, was reelected president. The more than 300 women attending heard Rev. John J. Birch, executive secretary of the Bishops' Committee for the Spanish Speaking in the Southwest, tell of the work being done in the interest of the Spanish-speaking people. Twenty years ago the Denver Council was given the project of "Mexican Welfare" by the late Most Rev. J. Henry Tihen and it has faithfully fulfilled the charge. At the Catholic Parent-Teacher League conference the speakers included Mrs. Thomas G. Garrison, N.C.C.W. president, and the Hon. James T. McGranary, Assistant Attorney General of the United States. Mrs. Thomas J. Morrissey, president of the League and national chairman of the N.C.C.W. Committee on Catholic P.-T. A's, welcomed the 800 people in attendance.

*San Francisco:* The Most Rev. Thomas A. Connelly, Auxiliary Bishop of San Francisco, complimented the San Francisco A.C.C.W. at its annual conference, May 25, "as the finest organization in the Archdiocese." He urged the women to assume the responsibilities of leadership and personal sanctification, saying that they should leave their spiritual imprint on all within the Archdiocese with whom they come in contact. The sessions of the conference, presided over by Mrs. O. H. Speciale, president, were based on "Peace Through Charity, Prayer and Penance" and the keynote address, "Christian Peace," was delivered by Rev. John J. Scanlan of Mission Dolores Church in San Francisco. Resolutions favoring an adequate housing program, supporting the Legion of Decency, and opposing the proposed Equal Rights Amendment were adopted at the conference. Mrs. James Richard Kwapil was elected president.

## BUREAU MEETING OF I.U.C.W.L.

ANNE SARACHON HOOLEY

Miss Anne Sarachon Hooley, bureau member, I.U.C.W.L., and past president, N.C.C.W., attended the first post-war Bureau meeting, held in Brussels, Belgium, May 6, 1946. It is a pleasure to bring you her report of this meeting.

**B**ELGIUM, England, France, Holland, Italy, Scotland, Switzerland and the United States—these are the countries from which the Bureau members of the International Union of Catholic Women's Leagues came to meet at Brussels, Belgium, on the sixth day of May in 1946.

One might easily predict that such a group, women who even traveled there by makeshift transportation, would carry with them the tragic horror and the deep poignancy of war's inevitable price, but this was not the tone of the meeting. True, in intimate conversation, it was not difficult to see the scars and to guess at ravages far beyond the comprehension of three thousand miles away. Yet these were Catholic women, tried in the white crucible of suffering, women who had emerged with all the deep serenity, the militant courage and the resilient joy of the Faith which had been their bulwark. It recalled the comment of the great militarist who said of his enemy, "But for the women, we could have broken the spirit of that country."

Because this was the first meeting since 1939, it was necessary to begin a reorganization of the League. In 1939, 66 national organizations of Catholic women throughout the world were affiliated, as is our National Council of Catholic Women. When Utrecht, Holland, which is the international headquarters and the home of the president, Madame Steenbergh-Engeringh, was invaded by the Germans, all activity was forbidden. With the exception of a few papers sent to Switzerland, it was necessary to destroy the complete records of the International Union. All funds were confiscated but the great loss was the death of the Aumonier Conseil or Moderator, Monsignor Hoogveld, who died after a period of internment in the German prison camps. His wise understanding had guided the Union over a period, great in growth and achievement. In February of 1946, His Holiness, Pope Pius XII, named a new moderator, Monsignor Ramselaer, of Holland, who was present at all Bureau sessions.

Four new members were coopted—Mademoiselle Tillken, Dortmund, Germany; Comtesse Sparre, Stockholm; Mademoiselle de Romer, of Polish birth but a resident of Switzerland, and Madame Van Nispen of Holland. The Constitution given to I.U.C.W.L. states that the president

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# NATIONAL COUNCIL CATHOLIC MEN

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Which Comics Do You Read?—  
Chosen Men—Have You Read It?—  
Private Property—Across the  
Country—Radio Schedule

## WHICH COMICS DO YOU READ?

By WILLIAM C. SMITH

**B**EFORE another word is banged out on this typewriter, I can hear most of the readers of CATHOLIC ACTION saying, "Who, me? Why I don't read such trash!" Don't get scared, but maybe you ought to. If you have children, you may rest assured that they do. Maybe it would be a good idea for you to find out just what they are reading.

Here at N.C.C.M. we have started reading the comics—at least the comics that are widely syndicated in the newspapers. Of course we don't read them for fun, because in the first place, most of the comics aren't comic any more. They are full of blood, thunder, mayhem, arson, murder, crime, violence—name it, and if it's rather repulsive, it's there. But that isn't the only reason we don't read them for fun. It's part of our job to do so because of our cooperation with the National Organization for Decent Literature in its effort to clean up periodical literature.

A few weeks ago, we came across one comic strip entitled "Kerry Drake." Kerry is all on the

side of law and order, you have to hand him that, but most of the time Kerry seems to take a back seat, especially when Mr. Wedmore (he has been married twelve times and is, in one of the strips celebrating his thirteenth marriage—a fine character, as all will agree) takes the stage. His pals are gunmen, burlesque stars, *et alii*.

Now we don't think we are bluenoses, but when a comic strip intended for the juvenile trade is permitted to glamorize the immorality of such characters, we don't think it is doing anything to help young people. We agree that in order for a story to have drama and impact, there must frequently be portrayed a conflict between good and evil. But we still don't feel that evil ought to get such a terrific build-up as in the Kerry Drake series.

At any rate, we decided that we would write to the publishers who syndicate the comic strip. We told them what we thought of the strip, the characters, and the way episodes were handled. We offered to cooperate with them in putting the series on an acceptable basis. Within two weeks, the publishers replied in a very courteous letter and since then the strip has been somewhat improved.

We are just telling you this to let you know that we are on the job at N.C.C.M.

Then too, we felt rather good today when we got a letter from a lady in New York who is not a Catholic, but who is raising her two children as Catholics. She was inspired to write to us because she is a listener to the *Hour of Faith*. She told us how inspiring the program is to her in her endeavor to raise her children in the way they should go. And she happened to mention the evils inherent in many comic strips and comic books today. She speaks of those "stupid parents" who allow their children to read this trash. She continued: "Parents can do little more than explain that it's useless to spend good time reading the same sort of language one must see written on walls."

Well, we feel parents can do more than that. They can find out what kind of things their

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(Department of Lay Organizations, National Catholic  
Welfare Conference)

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children are reading and if it is trashy, they can substitute something better for it. If your children want to read comics, get them "Timeless Topix"—a comic magazine written and illustrated by Catholics for Catholic children.

Anyhow, take a look at things once in a while yourself. You'll probably be surprised. We here at N.C.C.M., through our work with N.O.D.L., are trying to help, and you can help us by cooperating in your own homes.

#### CHOSEN MEN: Part IV of a Series

"It is necessary . . . that the clergy should seek out chosen men . . . to work side by side with them. . . ." (Pope Pius XI).

"TODAY we are face to face with a crisis which basically is a conflict between the Christian concept of life and the materialistic concept." So stated His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago, a few weeks ago.

We face not merely a conflict, but a *crisis*—the turning point towards recovery or death.

Are we going to do anything about this critical situation? If Christianity, if our way of life, is to survive, there is no choice in our answer: We *must* do something. We must act. We must act unitedly, according to plan. We must—each one of us—act unstintingly in Catholic Action.

A circular used in a recent membership drive by the Chicago Archdiocesan Union of Holy Name Societies, which resulted in recruiting nineteen thousand new members, reads in part as follows:

"We Catholics are entering a new era in world relationships. It is no longer enough that you and I perform only our regular duties as Catholics and confine our religious activities to routine, necessary functions. . . .

"This is no time for complacency, no time for any Catholic layman to sit back and say 'I can't bother taking a more active part in my parish and diocesan affairs.' You have to be bothered if you want to rebuild this world into a Christian war-free and fear-free civilization.

". . . If there will be any real reconstruction in the future, it will have to begin right in your own back yard, in your own parish, in your own community."

Methods recommended by the National Council of Catholic Men provide definite, practical, and proven means of establishing Catholic Action throughout the country. These methods, which are based upon study of those used by hundreds of successful groups in all parts of the United States as well as abroad, have been collected in the two N.C.C.M. manuals: *Pastor's*

*Outline for Training Laymen Leaders and Manual of Instructions: Catholic Action for Men.* As the methods are flexible in nature, they are adaptable to conditions of every parish and make a place for every man, regardless of his location, position, or education, in the overall plan to meet the crisis—"in your own back yard, in your own parish, in your own community."

#### HAVE YOU READ IT?

SOMEBODY, perhaps Lord Bacon, said that "Of the making of books there is no end."

He was right. We have come across some good ones, and we pass their names and titles on to you.

N.C.C.M.'s *Hour of Faith* program gets a break in one of them. It is called *Uncle George and Uncle Malachy*, from the two characters of the same names, immortalized over the *Hour of Faith* by the ever-clever Father Urban Nagle, O.P. The book consists of Father Nagle's radio talks with a sound spiritual message and plenty of chuckles over the doings and sayings of these two lovable old boys. (Bruce, \$2.50.)

A neat treatment of the problem of interracial justice, that packs a lesson for all of us, especially Catholics, is to be found in Sam Constantino's *Tale of the Twain*. The novel is about the love of an American boy for a Japanese girl. Setting—California and Japan of the war years. Not only entertaining, but gives you plenty to think about. (Harper and Brothers, \$2.50.)

Catholic Evidence Guild workers will find *The Apostolate of Good Will—A Manual of Street Preaching*, very helpful. Short and to the point. (Confraternity of Christian Doctrine, 1312 Mass. Ave., N. W., Washington, D. C., \$0.15.)

What advice did St. Paul give to the married? Where in the Bible is the term *Heavenly Jerusalem* used? The answers to these and hundreds of other questions is to be found in *An Index to the New Testament*, by Aloysius H. Seubert. The booklet is of inestimable help to everybody who reads the New Testament, whether he is a teacher, a writer, or just a person who sometimes gets into religious discussions. (Universal Publications, P. O. Box 1316, San Francisco 1, Calif., \$0.25.)

And then, if you feel that your spiritual life could stand some encouragement, why not write to the Spiritual Book Associates, 381 Fourth Avenue New York 16, and get their prospectus on this unusual "Book Club for the Soul"?



## PRIVATE PROPERTY

By PAUL WEBER

This article is the fourth and concluding part of "Fundamentals of Social Justice," a lecture given by Paul Weber at the Labor Institute of the Detroit A.C.T.U. (Association of Catholic Trade Unionists). Mr. Weber is editor of "The Wage Earner," published weekly as the official organ of the Detroit A.C.T.U., which is under the patronage of Cardinal Mooney. The A.C.T.U. is one of the federates of the Detroit Archdiocesan Council of Catholic Men, which is affiliated with N.C.C.M.

**S**INCE THE objective of private property is to give every human being his rightful share in the fruits of the earth, private property must never be made an excuse for excluding anyone from that rightful share.

This principle involves an important truth: Private property actually falls into two classifications, which, for clarity, we may call "personal private property" and "social private property."

Personal private property is private property in that amount which is used by the owner for the support of himself and his family. Pope Pius XI explains that up to this point the private aspect of a man's possessions predominates.

But what about private property, such as a great automobile plant, which is far in excess of the amount required or used by the owner for his personal ends? Does this kind of private property have the same character as Joe Doe's acre and a half, or your house and yard, or a messenger boy's bicycle? The Catholic answer is "No."

When property is accumulated by an individual in an amount larger than he needs for his own use, that property or wealth must be regarded as a public trust and must be used for the common good. This is social private property, for its social aspect predominates over its personal or individual aspect.

Now the point of this is that two different sets of rules govern the two different kinds of private property, because the two different kinds of private property exist for two different ends. The one for the personal good of the owner, the other as a trust held in stewardship for the common good. Consequently, while we do not have the right to steal from Henry Ford, we do have the right, through the State and through our unions, to insist that the social private property possessed by Mr. Ford be used for its proper end, namely, the common welfare.

This distinction between the types of property also explains why it is permissible under a certain set of circumstances to engage in a sitdown

in the Ford plant while it would be scarcely permissible for a plumber hired to fix the pipes in your home to sit down in the kitchen for higher pay.

All of this is in accord with the ancient Christian teaching concerning the goods of this earth. The earth is created to be used as an instrument for the attainment of heaven. All wealth must be used for this purpose, whether it is the pittance of the poor man, or the richness of the greatest industrialist. Whenever God permits an individual to acquire by licit means a greater share than he needs to support himself in this life, the excess must be regarded as a trust and used for the good of others.

Before the industrial revolution, Christians blessed with excess property were told by the Church that they must give alms to the poor. This is an obligation of charity. When the rich man asked Christ what he should do to be saved, Christ replied that he might sell all he had and give to the poor. It is not necessary for one to give away his excess wealth; he may discharge his obligation in charity by investing that wealth in productive enterprises which will furnish employment to other people. He may even, if the investment is a profitable one, take for himself a dividend for the use of his property. But he may never regard his surplus wealth as his alone, to do with as he alone sees fit, or to be used solely for his personal aggrandizement. The ultimate perversion of the trust involved in the possession of surplus property occurs when the wealthy owner uses the wealth as a method of acquiring power over the lives of other men.

An undue emphasis on the personal aspect of property results in the poison of individualism. An undue emphasis on the social aspect of property results in the evils of collectivism.

It is our task to equip ourselves to steer a middle course between these two fatal extremes and to correct the existing evils of individualism without falling into the opposite and equally evil practices of collectivism.

### ACROSS THE COUNTRY Affiliates, Friends, and Various Notes

"THIS IS AN INVITATION . . . for you to participate in the good work being done by the National Council of Catholic Men." So begins an attractive blue slip which, along with "Friends of Catholic Radio" contribution envelopes, have been sent to men of the archdiocese by the San Antonio Catholic Action



Headquarters (affiliated with N.C.C.M.). Another part states that the *Catholic Hour* over the N.B.C. network and the *Hour of Faith* over the A.B.C. "spread understanding and love of the Faith across the Nation." That's a succinct summary of the goal of N.C.C.M. in producing the programs.

NEWEST MEMBER OF N.C.C.M. is John S. Barnocky of Trenton, N. J., who represents the men's organizations of the Trenton Diocese. He was named by the Diocesan Union of Holy Name Societies, of which he is president, with the approval of His Excellency, Most Rev. William A. Griffin, Bishop of Trenton.

THE FOUNDER OF JOCISM, Canon Joseph Cardijn of Belgium, spent the afternoon of Sunday, July 14, at the headquarters of the National Catholic Welfare Conference, for the purpose of meeting people interested in specialized Catholic Action. Canon Cardijn is the National Chaplain of Catholic Action for Youth in Belgium and has been specially commended by the Holy Father for the splendid work he has done. He explained that Catholic Action for adult men in Belgium is gradually being influenced by the youth as they reach maturity. He complimented the National Council of Catholic Men upon the work it is doing in stimulating Catholic Action for men in the United States.

THE FIRST CITY-WIDE CELEBRATION in Chicago in honor of Mother Frances Xavier Cabrini following her canonization, will be the Holy Name Society Holy Hour in Soldier Field on September 8, according to an announcement by His Eminence, Samuel Cardinal Stritch, Archbishop of Chicago.

Mr. Matthew J. Gobreski, executive secretary of the Chicago Archdiocesan Union of Holy Name Societies (affiliated with N.C.C.M.), has written us that the August issue of the Bulletin of the Union will be highlighted with announcements of their fall and winter program.

NUMEROUS SPECIAL PROGRAMS for every month as well as year-round activities for service clubs are suggested and explained in a readable manner in *Planning Ahead*, a book written by the National Program Staff of the National Catholic Community Service, member agency of U.S.O., and recently published by N.C.C.S. (1312 Mass. Ave., N. W., Washington 5, D. C., \$2.00). The many ideas, most of which have been successfully used in N.C.C.S. clubs, will be very helpful to N.C.C.M. volunteers in these clubs, and the book is a prolific source of suggestions for affiliates interested in almost any kind of program, whether in a service club or not, for civilians as well as for the military. Subjects range from program committees to a personal-service shelf and from aquatic soirees and pie bingo to Communion Breakfasts and Catholic book reviews.

SOME YEARS AGO, the Radio Bureau of N.C.C.M. prepared a "Memorandum on Producing Catholic Radio Programs." The requests for it were so numerous that it soon was out of print. In the intervening years, techniques of radio production have improved, and besides the experience gained by N.C.C.M. in producing not only the *Catholic Hour* but also the *Hour of Faith* have made a new treatment of this subject imperative.

The result is a completely new paper, twenty pages in length. It considers the problem of getting radio time for religious broadcasts on the local level, obtaining publicity for such programs, the planning of programs, and the handling of production problems peculiar to the religious broadcast. The title is: "The Production of Religious Radio Programs." The writer is William C. Smith, N.C.C.M. assistant executive secretary, who developed the format of the *Hour of Faith* and is supervisor of both the *Catholic Hour* and the *Hour of Faith*.

Copies of the paper may be obtained gratis by writing to N.C.C.M. headquarters.

## RADIO SCHEDULE

### THE HOUR OF FAITH (ABC NETWORK)

Every Sunday, 10:30 A. M., E.S.T.

AUGUST 4, 11, 18, 25

Rev. John G. McFadden, Diocesan Secretary of the Confraternity of Christine Doctrine, Philadelphia, Pa., will give a series of talks under the general title "Religion and Man." (Aug. 4: "Remembering God"; Aug. 11: "Remembering Man"; Aug. 18: "Living with God"; Aug. 25: "Loving God.")

Music by violin, harp, and organ, with a male quartet, under the direction of Paul Creston.

### THE CATHOLIC HOUR (NBC NETWORK)

Every Sunday, 5:00 P. M., E.S.T.

Dr. George F. Donovan, President of Webster College, Webster Groves, Mo., will continue the series of talks being given by prominent Catholic laymen under the general title, "The Road Ahead."

Special programs of organ music by Conrad Bernier and James McGrath.



## BUREAU MEETING OF I.U.C.W.L.

(Continued from page 15)

of this Bureau is selected by the Holy Father, and the Bureau members, after being coopted, are presented for approval. The coopting of a member from Germany will be the first participation from there since 1933, but it has not yet been possible to contact the members from Poland and Austria.

In the review of Catholic Action programs reported from 30 countries, there is evidence of a deep surge of strength—strength of study and work—in those areas which affect the home and civic life of women. Many factors have contributed to the trend in this direction, but none more than the fact that in the Continental countries, possibly more even than in the United States, leaders have watched the frontal attack upon family life and the integrity of the individual follow swiftly upon the end of the war.

Deep interest was expressed in the magnificent program of N.C.C.W. and its cooperation sought for participation in the National Congress of I.U.C.W.L. to be held in Rome in May of 1947.

### WITH OUR NATIONALS

Christ Child Society . . . The Christ Child Chapel, built and furnished by friends of the Christ Child Society at the Society's Camp for Girls near Annapolis, Md., was dedicated recently by the Most Rev. Lawrence J. Shehan, Auxiliary Bishop of Baltimore and Washington.

Theta Phi Alpha . . . The sixteenth national convention of Theta Phi Alpha will be held at the New Ocean House in Swampscott, Mass., September 3-7. Highlight of the convention will be the banquet address of the Most Rev. Richard J. Cushing, Archbishop of Boston.

National Catholic Women's Union . . . In a Catholic environment, in the very shadows of St. Mary's, the Benedictine Abbey, in Newark, N. J., the 30th annual convention of the N.C.W.U. will be held August 15-19. Pontifical High Mass will be celebrated in St. Patrick's Cathedral by the Most Rev. Thomas J. Walsh, Archbishop of Newark. A program of religious exercises, social events, conferences, and business sessions has been arranged, and an interesting Charity Aid and Mission Exhibit is being prepared.

Catholic Daughters of America . . . The 21st biennial convention of the C.D.A., held in St. Louis, July 9-11, resolved to support in perpetuity the motor trailer chapel dedicated at the convention and presented to the Paulist Mission Band by the C.D.A. in memory of the Rev. Francis P. Lyons, C.S.P., founder of the first Convert League pro-

gram in Washington, D. C. The convention also voted gifts in the amount of \$8500 for religious extension. Beneficiaries included the Catholic Church Extension Society, the missions of Oklahoma and North Carolina, the Home of the Good Shepherd in Manila, the Rosary Hill Home for Incurable Cancer at Hawthorne, N. Y., and the Jesuit Seminary Fund. Speaking at the convention, Miss Eileen Egan expressed the appreciation of War Relief Services-N.C.W.C. for the gifts of 1100 boxes of clothing which came from C.D.A. members in 34 States and Puerto Rico. Miss Mary C. Duffy was reelected Supreme Regent.

### WELCOME TO THE G. I. BRIDES

CATHOLIC foreign wives and children of American servicemen born overseas are arriving to make their homes in this country. That they may not remain strangers in a strange land, but may feel the union of a common faith, N.C.C.W. has been asked by Bruce Mohler, director of the N.C.W.C. Bureau of Immigration, to inaugurate a plan of welcoming these Catholic G. I. foreign brides through its affiliated diocesan councils. Already information concerning 290 wives and children who have arrived in this country has been sent by N.C.C.W. headquarters to the 50 diocesan councils within whose territory these little families are being established. With the approval of the Spiritual Moderator, parish committees will make arrangements to contact these brides and provide opportunities for them to meet the pastor and become acquainted with parish life.

The U. S. Army is in charge of the arrival of G. I. foreign brides and no questions concerning religion are being asked. Hence it may not always be possible to identify each Catholic bride at the port of entry. The true Catholic spirit of unity will move each local committee to find and welcome not only the bride whose name is sent by N.C.C.W. but every lonely girl who, far from her native land, is in need of real Catholic hospitality.

### SANTA FE CONFERENCE

(Continued from page 4)

"will play an important part in the economic development of the Spanish Speaking" and at the same time draw them closer to their pastors and their Church.

Bishop Augustine A. Dangelmayr, Auxiliary of Dallas, presided at a session at which discussions centered on pastoral problems and schools. At other sessions discussions centered on means of breaking down prejudices and eliminating discriminations against the Spanish Speaking in the community life. Economic progress, health and welfare, lay leadership and organization were other subjects considered by the conference.



**I** REMEMBER when these buildings were bought 25 years ago for the housing and the classes of this school. I even remember its predecessor out on Massachusetts Avenue which trained women for war work during and immediately after the other war. However, let me flatly deny that I was waterboy for the soldiers who bivouacked on these grounds during either the Spanish or the Civil War. But of the last 25 years and a couple more, I can give you a good many chapters and verses in what might be called today the pre-jubilee life of this school.

They are good chapters and verses. This school has had great and holy people in its founding and administration.

There was Father, pardon me, Monsignor John Burke, Paulist, first general secretary of the National Catholic Welfare Conference and more than anyone else instrumental in founding both this school and its predecessor and the National Catholic Welfare Conference itself. He lived under this roof. The school was his constant concern. Father Burke was much of a poet and mystic, was committed wholly (is that word wholly strong enough?) to the welfare of the Church, the country, the world and souls, and saw the general answer to more sides of the many-sided crises of our crazy time than anyone I have known. Believe me, Father Burke was much of a genius and a very holy man. We should be grateful for him and proud of him.

There was Monsignor Kerby, originator of organized Catholic charities in the United States, organizer of the National Conference of Catholic Charities, a gentle person, a wise person, a searchingly kind person, a man dedicated in his love of God and his fellow-men to the solution of how best to help those most oppressed by our pagan time. He was director of this school. You who did not know him carry his personality in your own lives.

There was Agnes Regan, first secretary of the National Council of Catholic Women, long the assistant director of this school, confidant and friend of all the students during the many years she lived here; a holy person who profoundly understood and excused human weakness; a person who saw the relationship between a scientific school of social work and the masses of Catholic women and who struggled, and struggled successfully, to get the lay women of the country to understand and support this school.

*N.C.S.S.S.—*

## *Its Heritage of Leadership*

*The address here printed was given by Rev. R. A. McGowan, director, Department of Social Action, National Catholic Welfare Conference, at the Graduation Exercises of the National Catholic School of Social Service, June 8, 1946—the year of its 25th anniversary. It gives such a clear picture of the motivating principles in the founding of the school and the dedication of the students through the years that it merits a place in this documentary section of CATHOLIC ACTION.*

I could speak of many others—for example, of Dr. Neill and Beatrice Mullin, who have gone to their good reward; of Bishops Alter and Haas, former directors of the school. But let me say a word further only about Dr. John A. Ryan.

He taught here all the years between the school's founding and his death last fall. Earlier, I said something of Father Burke, of his organizing powers and of his comprehension of the many problems of our tortured generation. All that is true. Dr. Ryan spelled out the answers to many of the problems this generation places before us when Father Burke saw the answers only in the large. A sensitive person Dr. Ryan was, who grew as the years passed, a lovable person whose lovable personality flowered as he grew older, a friend of every class that passed through this school, a majestic thinker piercing the major social problems of our time as no other American did, a glory to the Church and to the country, an irremediable loss—this great person is part of the traditions of the school and part of your own mind and soul.

These four—and others—put the stamp of their characters upon this school, upon the students who have attended it and upon this student body now. Remember them with gratitude. Something of their character is in your character.

But a commencement is not an elegy of men and women gone before us, however great and good they were. They lived their lives and lived them well. They influenced yours. But this is your day, your celebration, your commencement, your own fiesta. Let me speak of that.

But let me return, first, to a common quality of their lives. It will help us to see that it is your day.

They did not think they lived in untroubled times. All of them suffered World War I, and the dragging

twenties of world confusion and America washing its hands of the coming world crucifixion. All of them experienced several years of the long depression. They foresaw World War II and foresaw it with horror. All of them spent a good half of their lives in the corrupt but relatively placid years before World War I. Only Dr. Ryan among them lived to know about atomic energy. Yet all of them knew this as a corrupt civilization. All of them knew it, and fought it during the placid years before World War I, fought it during that war, fought it during the corrupt and deceptive twenties, fought it during the years of the depression, fought it as long as they had physical and mental strength left to fight at all.

They fought it in a single way even if in details they differed. They all held to the inborn personal dignity of everyone and the interdependence of us all, from which arise the obligations of all of us to help one another. They knew that the Incarnation of the Son of God, His death and Resurrection had immeasurably elevated man's dignity and interdependence. They knew that Christ had founded His Church to teach the faith and morals of all of life. And they knew they were living in a vicious time that superficially maintained but actually denied all these and they foresaw tragedy. So they started out to do something about it.

They wanted Christ to rule the countries and the world. They all had special kinds of work but they also loved this school. One of them concentrated upon the organization of the Church in this country for Christ's rule of civilization—and upon this school; one concentrated on the organization of the Catholic women of this country—and upon this school; one concentrated on the organization of Catholic charities in



this country—and upon this school; one concentrated upon the world of ideas in the social teaching of Christ—and upon this school, also.

That is your heredity. You are spiritual descendants of these great persons. And you live in an even more tragic generation than the one into which they were born.

With all that they did, they could not stem the tragedies. Maybe we cannot do much either. Perhaps the tragedies will become blacker and deeper as our lives advance. Perhaps none of us will die quietly and peacefully in our beds, as did they, but violently by the blast of an atomic bomb. Perhaps the rest of our lives will be obsessed by world starvation and by intermittent spasms of unemployment in the United States. We may, in fact, be living in a lost generation and a lost century.

But there is hope in you, spiritual descendants that you are of these four leaders and of all the others who have given their talents, and will, to this school, and of the Catholic lay women who have given their money, time, talents and thought to its success. I speak of tragic years, and with mixed hope and almost despair. The pessimism arises from the giant problems which this generation faces and from its relative unpreparedness. The hopefulness arises, symbolically, from the four great persons who, among others, have manned this school, from their influence upon the country and world, from the many people who held up their hands in their work, and, may I honestly add, from the students of this school—past and present.

It is a tough time in which you are starting to work. Your schooling has dealt mostly with how to care for individuals. That has been necessary for your profession. It is a great profession. You are trained to help persons to live right even inside our crazy time.

But our crazy and evil time remains a central fact. And your central work has to include the cure of the idiocy and evil of our civilization itself. Much of the work you will do in your profession will deal with binding up the spiritual and physical wounds of persons whom our crazy and evil time has attacked and who have been able to withstand the attack very little. You are as much committed to the prevention of the causes of the evils that you treat as physicians are committed to the prevention of disease or as priests to the prevention of sins they hear in confession.

There has been a tendency among

social workers in private organizations during the last 20 years to neglect the cure of the underlying social evils, the poverty, the insecurity, the wars, from which so many personal troubles come. At the same time, many of the leaders of the governmental fight against poverty, insecurity and war have come from private social work. Yet that is the very point. They have left private work for government work. They have felt it necessary to go outside of voluntary and private work. I am saying this with full consciousness that many in private social work should transfer their energies to governmental social work. What I am saying is that there is not among social workers who remain in private work anything like the fundamental approach to the basic evils that there was 20 years ago. There is not the same fight on poverty, on insecurity and on war.

A more meticulous care of individual sufferers has advanced while the sweep and breadth of the earlier leaders has not been maintained.

I know how persons tend to become engrossed in their profession and take little time for other things. But let me mention a few problems that have an intimate connection with the success of your own profession and one way you in private social work can help in their solution. There is the problem of housing the American people with some decency and privacy. There is the current danger of shackling American unions and the still greater danger that management and unions will not move towards peaceful and just cooperation. There is the danger of our entering another cycle of "boom and bust." There is the unspeakable treatment the Negroes suffer and the like unspeakable treatment the Mexicans in the Southwest suffer. There is the program of improved social legislation languishing in the Congress. There is the jungle of world relations which an ineffectively constituted United Nations is trying to put into some kind of order.

But the point is not the gravity of these problems. Their gravity we all know. I am leading up to a suggestion—not a new one; indeed, an old one and one that many now follow.

Social workers are, most of all, a full-time leaven in the communities in which they work and live. In helping the poorest and the weakest, they represent Christ, they represent the dignity of every person and they represent the brotherhood of all of us and the foresight we need in the prac-

tice of our brotherhood and the care of human dignity. Even if social workers did no more than be a leaven they would be, as they have been, a good leaven in the community.

But social workers are, rightly, more than a leaven. I want Catholic social workers to be leaders and not only a leaven. I want them to be especially leaders of Catholic lay organizations and I want them to help get Catholic men and women to back everything good in the prevention of all of the terrible consequences in our pagan time. I want them to help end the pagan time itself. Catholic women's organizations have spent and done much for this school. May I ask you to add your force as trained persons to the work of Catholic women's organizations in behalf of a Catholic civilization?

When I say this, I'm speaking in the spirit of Monsignors Burke and Kerby, of Agnes Regan and Monsignor Ryan. They never thought of social work or of this school as narrowly dedicated alone to techniques of the care of poor, torn individuals. Nor has this school ever been so dedicated. They thought of the school as a school for Catholic leaders who would, in part, use social work as a springboard from which better to oppose our foolish and evil generation. They wanted the graduates of the school to be among the leaders of our time, helping us to move out of the jungles into the plains and valleys of Christian democracy.

I have grown serious. Pay no attention to my comments. But pay attention to my memories of the great men and women who founded, administered and taught in this school.

Now that I've stretched my memory a bit for practice, I think I can remember back a little farther. I can now very distinctly remember Luther, Calvin, and Henry VIII—repulsive characters, all of them, and not persons with whom to spend an evening. I seem to remember, also, Macchiavelli, Erasmus and Charles V—also repulsive and not worth a visit except to get material for a thesis. Yet they, the first group on the Protestant side and the second on the falsely Catholic side, started the long train of horrors that have culminated in the two wars and the long depression of our own time. I can even vaguely remember the nameless Catholics of the late Middle Ages who failed to solve the problems of their day and allowed the six gentry I've mentioned and others like them to



come to the top and start a new and evil period of history. But all that is gone. A new era begins.

You live in as critical an era as the end of the Middle Ages. You are key persons in the creation of a new and right era. You know both facts, but I suspect that you are too modest to think of yourselves as key persons. But don't be hesitant. Don't underestimate your own importance. Don't hide your light under a bushel. You are important, and important in an important era.

For we are at the end of the tragic period that Luther, Calvin and Henry VIII, Macchiavelli, Erasmus and Charles V started and which anonymous Catholics allowed these ugly characters to begin. That old era is about to die. Let's do our job so well that no other such ugly characters will come to the top to start a new era, that would be even worse than that of the last five centuries.

You know all this. You of the senior and jubilee class know, of course,

the importance of your work. I am even willing to agree that the ex-freshmen and first post-jubilee class know it, too. You know the importance also of whatever you can do beyond the confines of your usual work. So I shouldn't bother you with my comments. The reminiscences, though, remain good. Let me, then, say only that you are a good part of the hope of the Church, of civilization, of our country and of the salvation of souls. So may God be with you and may you be with God.

## The Bookshelf

Rosary College Bookstore, River Forest, Ill.: *Racial Myths*, Sister Mary Ellen O'Hanlon, O.P., (pp. 32).

The author, a noted biologist, scientifically explodes some of the erroneous ideas and prejudicial theories so detrimental to social and interracial justice. Very highly recommended as collateral reading for high school and college classes in religion, social studies, biology and anthropology and for use in study clubs.

McGraw-Hill Book Company, New York, N. Y.: *Marriage and the Family*, Rev. Edgar Schmiedeler, O.S.B., (pp. x and 285).

Few men in the United States are better qualified than the Director of the Family Life Bureau of the N.C.W.C. to write on the Christian concept of the family. Father Schmiedeler's new text-book is designed principally for use in the senior year in high school or for use in parish study clubs. The text is profusely illustrated. Ample attention is given to the economic and social problems of contemporary family life in the United States. The book is a very welcome addition to the field.

The Cooperative League of the U. S. A., New York, N. Y.: *Here is Tomorrow*, Wallace J. Campbell, (pp. 31); *Bethlehem and Rochdale*, Benson Y. Landis, (pp. 62).

Two excellent pamphlets on the consumer cooperative movement—its aims, its spirit, and its accomplishments. The latter pamphlet refers at considerable length to the contributions of Catholics to the movement and lists a number of authoritative Catholic publications on the subject.

National Catholic Community Service, Washington, D. C.: *Planning Ahead*, National Program Staff of N.C.C.S.

"An outline of program activities which have been suggested and in many instances successfully executed in clubs operated by the National Catholic Community Service during the war emergency." It would be a mistake to regard this valuable little book as of interest only to N.C.C.S. directors engaged in war-time work. On the contrary, it will be most helpful for the development of peace-time recreational programs under Catholic auspices. It's the answer to the prayers of the busy director of a parish youth center. A well-developed program is provided for every month of the year.

### CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

#### August, 1946

- 11-17—DAUGHTERS OF ISABELLA—National Circle, Milwaukee, Wis.
- 15-19—CATHOLIC CENTRAL VEREIN AND NATIONAL CATHOLIC WOMEN'S UNION—national convention, Newark, N. J.
- 19-22—CARNIOLIAN SLOVENIAN CATHOLIC UNION—national convention, Pueblo, Colo.
- 19-24—SUMMER SCHOOL OF CATHOLIC ACTION—Fordham University, New York, N. Y.
- 20-22—SUPREME COUNCIL OF THE KNIGHTS OF COLUMBUS—64th annual meeting, Miami Beach, Fla.
- 22—Consecration of Most Rev. Leo. P. Dworschak, as Coadjutor of Rapid City, Fargo, N. Dak.
- 22-25—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—17th biennial convention, Detroit, Mich.
- 23-26—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—32nd meeting; and Society of St. Vincent de Paul—annual meeting, South Bend, Ind.
- 26-31—SUMMER SCHOOL OF CATHOLIC ACTION—Morrison Hotel, Chicago, Ill.
- 27-29—CATHOLIC BIBLICAL ASSOCIATION—Boston, Mass.

#### September, 1946

- 12—Consecration of Most Rev. Daniel J. Feeney, as Auxiliary Bishop of Portland, Portland, Me.
- 14-15—NATIONAL CATHOLIC EVIDENCE CONFERENCE—annual convention, Cincinnati, Ohio.
- 16-17—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Hartford, Conn.
- 18-19—CATHOLIC COMMITTEE OF THE SOUTH—New Orleans, La.
- 21-25—NATIONAL COUNCIL CATHOLIC WOMEN—23rd national convention, Kansas City, Mo.

#### October, 1946

- 11-13—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—sixth biennial congress, Philadelphia, Pa.
- 11-15—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—"Victory Meeting", Green Bay, Wis.
- 21-22—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Oreg.
- 25-29—CONFRATERNITY OF CHRISTIAN DOCTRINE—eighth national congress, Boston, Mass.

#### December, 1946

- 27-30—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, New York, N. Y.



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